Pam - Africa - East

PIONEERING IN GAZALAND.

5,000TH.

South Africa General Mission.
Booklet Series, No. 45.

Retrospect and Revival in Gazaland.

An Unfinished Story.

Compiled by
BESSIE PORTER HEAD.

PRICE ONE PENNY.

"I planted and Apollos watered; but it was God Who was, all the time, giving the increase. So that neither the planter nor the waterer is of any importance. God Who gives the increase is all in all. Now, in aim and purpose the planter and waterer are one; and yet each will receive his own special reward answering to his own special work."

1 Cor. iii. 6-8 (*Weymouth's translation*).

NOTE.—The former part of this booklet has been compiled from information kindly supplied by Mr. H. Raney, Rev. Douglas Wood, and Mr. J. Hatch; the latter from letters just received from our Rusitu Workers, Mr. Hatch and Mr. Howells.

January, 1916.

Retrospect and Revival in Gazaland.

An Unfinished Story.

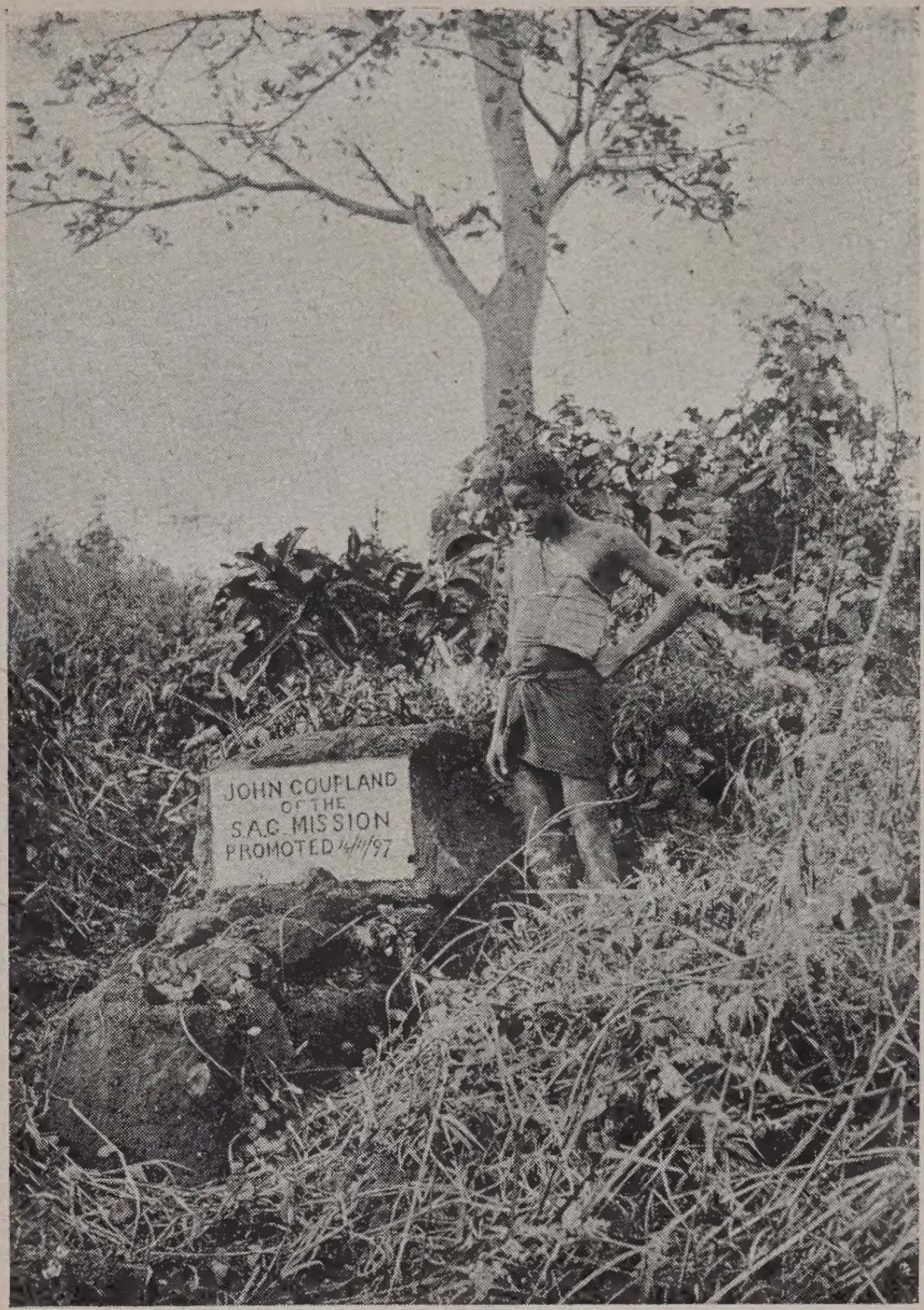
I.—Retrospect.

WHAT a wonderful centre a Mission Station is! At first the one little point of light in the surrounding darkness till, by the Spirit's grace, it becomes the "power house" from which vast districts may be illuminated.

Of such a centre in Gazaland we would now tell in the hope of drawing out increasing help through prayer in the Homelands, and such giving and "going" (it may be) that the

Rusitu Mission Station may indeed become, in still greater measure, a power house for all that region, and hundreds may be drawn out of darkness into "God's marvellous light."

Gazaland proper is low-lying malarial country in Portuguese territory, and on its borders the first little company of the S.A.G.M. selected as healthy a site as was possible, in British territory near the Portuguese border, and set up the banner of the Cross and claimed the land for Christ in the year 1897. The pioneers consisted of Messrs. Dudley Kidd, Raney, and Coupland, men who had all given up much of this world's goods for Christ's sake, and who were ready to hazard life itself for the great enterprise. Within a very short time Mr. Coupland was attacked by malaria, and the first seed corn for the future harvest "fell into the ground to die." No station in the S.A.G.M. has been so richly "sown" in like manner as Rusitu, for in the succeeding years other lives were laid down, the next to follow Mr. Coupland being the excellent Zulu evangelist and teacher and interpreter "Japheth," whose loss was greatly felt. Later, Gazaland was again robbed by death of a friend who was on his way for a second time to bring the Message of Life to the people whom he loved—Mr. Robert Muter, who, while waiting in Johannesburg for the rains to be over before starting for Rusitu, developed heart trouble, to which he succumbed. Yet



Mr. Coupland's grave at Rusitu.

again the work suffered a serious loss in the Home-call of Mrs. Hatch, who, as Miss Julia Winter, had been a member of the American Mission at Mount Silinda, and whose bright personality and grasp of the language, together with excellent teaching powers, made her a most valuable missionary. Thus in the earlier years of work in Gazaland, God took to higher service these servants of His, honouring them by the Heavenly Call, but at the same time testing deeply the faith and confidence of those who were left. After Mr. Coupland's death, for instance, Mr. Raney was alone for some seven months before anyone could join him, as the rainy season made travelling impossible; and we can scarcely picture what it must have meant to the lonely Missionary to be without human companionship (for, of course, the language was as yet unknown to him), and suffering much from malaria. But he proved in those long months that the grace of God never failed, and he was enabled to go on bravely with the building of the little Mission Station on the mountain-side till the day at last arrived on which he had the joy of welcoming Messrs. Middlemiss and Estall as fellow-labourers in the Gospel.

Mr. Hatch's faith also went through a fiery trial at the time of his bereavement, as he was left with a little son only thirteen days old, whom he was obliged to give into the hands of a kind

Mr. Raney, with carriers, "on the road" in Gazaland.

friend of the American Station some considerable distance off. A touching incident is told in connection with this baby boy. In 1897 some native boys who were bathing in the Rusitu River saw the first Missionary crossing the ford, and one of these boys, named Muridzo, was so terrified at the sight of a white man that he fled to hide in the reeds on the river bank. His parents told him that the white man was very dangerous and took the children away to put them in schools, which were dreadful places from which they never came back; so of course little Muridzo avoided the school. However, after a time, finding that other boys went there, he ventured also; whilst later he sought employment at the Mission Station, and was eventually converted. He took the name of Luka when he became a Christian, and it was through his courage and devotion that little Lawrence Hatch's life was saved. The friend with whom the baby was wrote to Mr. Hatch to say that some necessary food should be sent at once, as the little life depended on its being given. It was the rainy season, and two swollen rivers would have to be crossed, and the strongest swimmers all said, "It is impossible; no one can cross with a parcel." At last Luka decided that he would make the attempt, and set out with another Christian boy for the flooded, rushing rivers. The first was crossed with difficulty, but the Rusitu looked indeed

A beer-drink near our Gazaland Station, showing in the foreground, in a white shirt, Muridzo, now known as Luka.

"impossible"; yet they would not turn back, and by God's help they were saved from being carried where the boulders were, and reached the farther shore in safety. When Luka returned he said, "We got the parcel a little wet, *but we got it there!*" Luka is now a teacher in Rusitu school, and he and little Lawrence are great friends. It was his Christianity that led this native to make this brave effort to save the life of a little child, and such an incident as this throws a side-light on the all-round value of Christianity in forming character and developing moral qualities in these native races.

Mr. Raney left Rusitu in 1900 to found the Lulwe Mission Station in Nyasaland, but returned in 1902 with his bride, and spent two more years hard at work before being compelled by the effects of malaria to take up fresh work further South. Meanwhile Mr. Douglas Wood had come to take his place. His work was specially linguistic, and to him were given the privilege and honour of reducing the Ndau language to writing. Three years exactly after Mr. Coupland's death the Gospel was first proclaimed to a little group of eleven men in their own tongue, though the message had before then been given in Zulu. Mr. Wood left Rusitu for the headquarters of the Mission in 1906, but not before he had rendered immense service in the Ndau language, having got out a set of reading-sheets, and in

Rusitu Mission House in 1904, with Mrs. Raney in the garden.

1902 a printed primer giving many Scripture passages. The Word of God began to have its effects, and before long some professed Christ. The first convert had been Mrs. Raney's kitchen boy, Changwangu by name, and the first woman to be won was Mutendi, a daughter of the old warrior chief Ngorima, who, while outwardly friendly, persistently hindered the young people from coming to be taught, though finally a few boys were gathered together and a night-school started.

Mr. Hatch arrived at Rusitu in 1904, and is still working there with self-sacrificing zeal, having found a true helper in all the activities of the station in his second wife, who will be remembered by friends in Johannesburg as having given many years of devoted service there as Miss Kate Mackenzie. It was during the early period of Mr. Hatch's residence at Rusitu, while he was still very imperfectly acquainted with the language, that Mutendi was converted, and her firm stand for Christ brought down upon her great persecution, her brothers coming to the station and brutally carrying her off to Portuguese territory, to leave her there as one of many wives married to an old heathen man. Her faith never wavered, however, and she would reply to the taunting remarks about her God : " I do not know how He will choose to deliver me, but *He will* deliver me." And He did; for in answer to her prayers and the efforts made

on her behalf by the Missionaries, deliverance came through the Native Commissioner, and Mutendi was released and has been a faithful helper ever since to the ladies working at Rusitu.

It would be impossible, in a short sketch such as this, to particularise the various cases of those who from the early days onward have been won for the Kingdom, or to name all those who from time to time have been helpers in the work; suffice it to say that many souls have been "added to the Lord."

Finding that the greatest factor in winning souls for Christ was the Word of God, it was decided to try and bring as many boys as possible to work on the station, so that they might hear the Word constantly, and this proved so successful that within a short time there were sixteen Christian boys. The financial burden of this effort became too great for the Missionaries themselves to bear, and they felt justified in laying the matter of the support of Christian boys and girls before God's people, with the result that very shortly provision was promised for all the girls and for many of the boys also, and the work continued to develop. Early in 1908 the need was felt for suitable boarding-houses for these boys and girls, and the pupils so entered into the desire for such houses that, after school hours, they themselves made the bricks and cut the thatch and timber necessary for the buildings. The school grew rapidly, and Samuel, one of

the early converts, was promoted to be teacher, and proved himself to be most earnest and capable. His mother, brothers and sisters made their home near the station, and all turned "to serve the living and true God."

In 1910, Mr. and Mrs. Barnes and Miss Mackenzie came to Rusitu, and the advent of the ladies gave a great impetus to the work amongst women and girls. A tide of blessing was evidently setting in, and by 1911 the church was crowded out. After the long years of toil and tears, and much seeming loss, God was fulfilling His own Word—"They that sow in tears shall reap in joy." Before long a new church was found to be necessary, and the money for the building was given by a friend in America. The Christians gave one day a week each, free of charge, to help in its erection.

After Mr. Hatch's marriage to Miss Mackenzie, Mr. and Mrs. Barnes left to pioneer an out-station at Mhakwe, thirty-five miles from Rusitu, but not long after, as they were beginning to see the evidences of the Spirit's working there, they passed on most unselfishly to fill a gap in Nyasaland. A native evangelist was appointed to continue the out-station work, the Native Church at Rusitu undertaking to support him as their "own Missionary." There are also "preaching posts" at two other centres, seven and eleven miles respectively from Rusitu,

Rusitu Station, as it appeared in 1898, on the arrival of Messrs. Estall and Middlemiss.

so that the light is now spreading quickly in that district, once in such dense darkness.

Looking on the wide stretches of fever-stricken lowlands in which the white man can scarcely live, native agency under regular supervision seems to be the only hope for the extensive evangelisation of this great district. Villages lie all along the Rusitu River for some 170 miles below the Mission Station, and the hope of the Gospel Tidings being carried to these peoples lies surely in the native Christians, who alone are fitted to stand the trying climate. A preaching trip right through this district, from Rusitu to the Indian Ocean, undertaken during 1915 by Mr. and Mrs. Hatch, has established the need of the population in the Portuguese flats and the impossibility of meeting it by means of white workers only. The work waits for a body of spiritual African witnesses.

Is God going to raise up such a band of men and women, knowing His Word, and filled with His Holy Spirit? The pages which follow give a definite answer, and tell how the "power house" at Rusitu is sending forth the light as never before.

II.—Revival.

It may seem to be "a far cry" from Gazaland to South Wales, but, when God begins to forge His links in a chain of

blessing, distance matters not with Him; therefore we can trace His working at both ends of such a chain, and thank Him for its strength when the links are finally united.

In 1906, the very year when Mr. Hatch at Rusitu was being cast more absolutely on God (through the return to Johannesburg of Mr. Wood), the Holy Spirit was working mightily in the hearts of some young Welsh people during the Convention at Llandrindod Wells, amongst this group being Mr. and Mrs. Rees Howells.

Space does not admit of the details of the intensely interesting story of God's dealings with Mr. and Mrs. Howells; suffice it to say that they were led by His Grace into a life of real surrender to the Spirit, and of unquestioning obedience to the revealed Will of God. Many have been the tests of faith, in most practical ways, through which they have been called to pass since then, in which they have proved God to be ever faithful to His Word; and, when the "call" came to them in 1912 (again at the Llandrindod Wells Convention) to leave their sphere of service in the Homeland, where God was using and blessing their ministry, and go to the far-distant fields, they were ready to obey and to "forsake all and follow" their Lord. The call to South Africa was so clear that it was not to be wondered at that God removed every obstacle, and set His

Farewell meeting to Mr. Wood, on leaving for furlough in 1904.

seal step by step on the way, till they had the joy of realising the fulfilment of their long-cherished desires in August, 1915, when they reached Rusitu, and received a royal welcome from Mr. and Mrs. Hatch, the links in the chain being thus welded together for blessing to Gazaland.

When the Lord finds conditions for blessing fulfilled, He does not keep His people waiting long, and so it proved in this instance. Before the arrival of these Welsh friends (the first S.A.G.M. Missionaries to go from *Wales* to native work), Mr. and Mrs. Hatch had been studying the subject of the Lord's Second Advent, giving time to God's Word and to prayer, and longing for deeper blessing in their own souls, so that fuller blessing might come to those around. Therefore, when their new colleagues arrived, there was preparation of heart on both sides, and the four workers began unitedly to wait on God, and to study the Word in reference to the Lord's Return. They themselves were brought very low before God, and realised afresh the need of the complete filling by the Holy Spirit if they were to be ready for that Great Event, and, as they bowed in lowliness of heart and desire before Him, He met them afresh in deep blessing.

It almost goes without saying that a stream of blessing soon began to flow out to the people as the Missionaries spoke

to them of the near approach of their Great God and Saviour Jesus Christ, and of the necessity of receiving the Holy Spirit for sanctification in anticipation of Christ's Return, and for power to live as witnesses to Him.

Special meetings were held dealing with these subjects, with the result that (to quote from a letter) "A revival swept like a cyclone over Rusitu." The points pressed home by the Missionaries were :—

1—Confession of all known sin.
2.—Willingness to be bond-slaves of Christ, so that the promise of the Holy Ghost might be received by faith.

After the message had been given on a certain Sunday afternoon, a girl (who, it appeared afterwards, had been fasting and praying for two days) was asked to pray in the meeting, and immediately, as she began, the power of God fell, and the whole congregation were on their faces crying for mercy. Wonderful scenes took place, surpassing even anything seen by Mr. Howells during the Welsh Revival, and exactly on the same lines as those on which the Spirit worked in Korea and China.

Meetings lasted from early morning till sunset, with only a short interval, the people weeping and confessing their sins,

so that the Missionaries could not put in a word, but simply wept with them and prayed for them. Sometimes everyone would be kneeling and confessing together in great agony of soul, and then one and another would "get free" and begin to sing for joy.

This went on day by day from Sunday till Thursday, the Spirit doing a mighty convicting work in souls and leading to confessions such as no *human* agency could have extorted from them. By the Thursday many of those convicted had made a full and glad surrender, and there were songs of victory and joy bursting out continually. The teachers in the schools were mightily blessed. For example, the head teacher, who only gets 30/- a month, at once said he wanted to give up 10/- a month for the Lord's work, and surrendered many other things also that had been "gain" to him; and others, whose besetting sin had been the love of money or other things, confessed these and at once gave practical proof of the reality of their confession. All known sin amongst the church attenders was truly confessed and put away, and there was an eagerness to become the bond-servants of Jesus Christ and to receive the Holy Ghost which was unmistakable in its genuineness.

One result was truly Apostolic, as over sixty were baptized at the end of the week. They would not be denied, and the

heathen were spellbound as they stood by the river watching that wonderful service, seven being converted on the spot.

One of the Missionaries writes : "Rusitu Church is transformed. If my eyes had not seen it, I could not understand how marvellously the Holy Spirit could change these sinful hearts. . . . . Numbers testified in such words as these : 'I have been filled with the Spirit, and, if Jesus were to come, I know I should be caught up to meet Him.'"

There are burdens now on the hearts of the people for unsaved relatives and others, and seven have offered themselves to God for evangelistic work. Gifts of grain, and money, and *time* have been poured out unto the Lord, and there are wonderful proofs that this revival is undoubtedly the work of the Spirit of God, and not merely emotional excitement.

Hearing of God's working in such a remarkable manner at Rusitu, an invitation was sent from the American Board Mission Station (some forty miles to the South) to Mr. Hatch and Mr. Howells to visit Mount Silinda and unite with the staff there in seeking God's Face for similar blessing to be out-poured on their people.

This is a large station, with a staff of doctors, minister, school-mistresses, etc., having over 260 scholars in the day-schools, and farming and industrial work. The friends at Rusitu

believed the invitation to be of God, and went to Mount Silinda, taking with them some of the native Christians who had been blessed.

At the first meeting, at 9 a.m. on Thursday, the building was crowded, and the Missionaries told how the blessing had come to Rusitu, and what were the conditions of blessing. After two or three of the Rusitu Christians had given their testimony, crowds began to cry for mercy, and to confess their sins, the numbers being so great that it was impossible to help them all, though the meeting lasted till one o'clock in the day. All met again at 2 p.m., and there was a wonderful time, the men who had held back somewhat in the morning coming forward in confession of sin, and completely broken down, teachers, evangelists, and scholars all praying and confessing, and this went on without any confusion, under the Spirit's control, until sunset. Mr. Howells, writing of it, says: "Such a scene we have never witnessed before. At 8.30 on Friday morning the sound of victory came; the teachers had 'come through' during the night, and were the first to bear testimony to having received the Holy Spirit by faith. Their faces were shining, and their witness thrilled the whole congregation. The head mistress was one of those whose testimony proved a great blessing to the meetings—a very bright Christian."

As was said previously, none but the Holy Spirit could have made the people confess the sins which burdened them. For instance, a tall man stood up and related in broken voice the following story. In one of the native wars the young men were boasting of how they had killed women, etc., so this man went and in cold blood killed a young girl. After he became a Christian she seemed to be constantly before him, as if asking why he had killed her. As an ordinary Christian he had thought this was too great a sin to confess, and only Holy Ghost power led to the confession. He wept and wept, and said he was the chief of sinners, and was in agony of soul for hours. But what a scene when he got freed! He could only say, "Thank you, Lord Jesus." He began to give his testimony, and said that for years he had not known what peace was, and then he would break out afresh saying, "Thank you, Lord Jesus"!

That day about 100 souls came into complete deliverance and victory, and on the Saturday scores came through into the new life of peace and surrender and, instead of soul agony, the majority were praising and singing with joy.

On the Sunday over two hundred had come into liberty, and there was no need for the Missionaries to speak, as four or five were standing at a time to take each their turn to give testimony. The meetings throughout were marked by deep

conviction and penitence and confession. At times the whole congregation would be moved in this way by the Spirit, and then, as one and another came into liberty, their hearts would be filled with joy and power.

Among the Christians the chief things which had hindered blessing had been :—

1.—Want of love and devotion towards God.
2.—Neglect of Bible study and prayer.
3.—Neglect of self-denial.

The meetings were brought to a victorious close, with wonderful results to God's glory. In the girls' boarding-school, for instance, out of forty-six girls, forty-five came into blessing, and surely the *one* will follow!

Perhaps the most blessed outlook for the district is that God mightily met with and filled with His Spirit twenty young men and women who some weeks before the revival had offered themselves to the Lord for evangelistic work in Portuguese East Africa, and thus God is preparing a band of Spirit-filled messengers to go forth ultimately from Rusitu and Mount Silinda carrying the glorious tidings of a full and free Salvation to those who still "sit in darkness and the shadow of death."

As this brief account of God's working goes to press, fur-

ther tidings have come to hand of the continued out-pouring of God's Spirit in the Gazaland district. A European visitor to Rusitu from Melsetter, who had been much struck by a vision that had come to him the night before arriving at the station, yielded to Christ there, and then influenced one of the scattered European settlers in the district, who in turn came to Rusitu and gave himself to be fully possessed of God the Holy Ghost. Mr. Hatch and Mr. Howells, together with this latter, went up to Melsetter for the week-end to witness to the Europeans in that settlement of the great things God had done for them; for, as Mr. Howells writes :—

"The work that is going on cannot be described. We went through the Welsh revival, but things here surpass anything we have seen. The work is going on at Mount Silinda; thirty-five of the girls are awaiting baptism, and almost as many boys."

Mr. Hatch, too, in a later account, tells of over £13 which had been given by the "native Christians, whom God had filled to overflowing with the Spirit," and anyone who knows how prevalent the love of money is in the heart of the African native will understand what a work of God must have taken place to lead to these free-will offerings.

During the short visit of Mr. Hatch and Mr. Howells to

Melsetter, the power of the Spirit was so mighty in the meetings that white people and black were alike deeply convicted, and lives were wholly surrendered to God. The record is: ". . . . in the Native Service the place was simply swept by the power of God. . . . Every one was convicted—not one left in the room unsaved." The farmsteads on the road to Melsetter were visited, and six Dutch and English were converted, and four who were already Christians surrendered fully to God.

Referring to the Baptismal Service with which the week of blessing at Rusitu closed, Mr. Hatch writes that, as a rule, they give eighteen months' or two years' instruction to converts before baptizing them, and that those who were baptized on this particular Saturday were not converts of the revival, but former converts who were so obviously filled with the Holy Spirit that they could not refuse their request for water baptism, when God had baptized them with the greater baptism of the Holy Spirit. In the same way at Mount Silinda forty-eight were baptised after the departure of our workers.

Mr. Hatch closes his last letter with these significant words: "Over seventy testified with power to being filled with the Holy Spirit at our Baptism Service, and seven heathen were converted there. . . . These statements seem too miraculous to be possible. Have faith in God. We hear the native Christians held

services at a farm on Sunday and nine heathen were converted.

"These facts concerning the revival bear testimony to the greatness of God's power, but please remember what the *conditions* of blessing have been. Facts about blessing here may interest and possibly arouse faith; but, if the conditions mentioned above are fulfilled, they will bring the fulness of power down anywhere. This is no accident; it is the Baptism of the Holy Spirit on the conditions God has laid down for receiving such a Baptism."

Is not the out-pouring of God's Spirit in Gazaland Mission Stations the beginning of His response to the cry of the Missionaries that He would raise up and equip *native* agents to carry the glad tidings into the lowlands where the white man can scarcely venture to go without fatal results? Are we at home going to let this marvellous opportunity be lost through our apathy and lack of enthusiasm? Here are already some thirty young native Christian men and women at these two Mission stations (over twenty at Mount Silinda and at least seven at Rusitu) being prepared by the Holy Spirit for this work of evangelisation, and are we not going to have a share in the blessing? Numbers of us are unable, through circumstances, to go ourselves, and even if *we* could go, it would not be the equivalent, for Gazaland will be won for Christ through its own

native Christian evangelists; but we can help *them* to go by our prayers, efforts, and giving.

Who will undertake the support of some one of those who are being got ready by God at Rusitu for this work? Surely there are seven Christians in England who would rejoice to have one of the "Rusitu Band", (numbering at least seven at the present time) as his or her representative in that far-off land, which, however, lies just as close to the Heart of Christ as our highly-favoured Homeland. In the light of His near Return, there is no time to be lost, and He is setting before us an open door in Gazaland, which surely we *dare* not let Him shut again because of unfaithfulness to our opportunity.

"Behold, I come quickly."
"Occupy till I come."

B. P. HEAD.

A few words about the work of the S.A.G.M.

THE SOUTH AFRICA GENERAL MISSION, known originally as the Cape General Mission, dates back to 1889, when the late Mr. Spencer Walton landed in Cape Town with six other workers, to carry on work that had been begun by Mrs. Osborn Howe. Many of its branches, originally within the scope of the Mission, are now being carried on by other agencies; but, whilst much of the work among Jews and Malays, soldiers and sailors, railwaymen and other classes of the community, is now transferred to others, and the attention of the Mission is largely focussed on the native tribes, several workers still devote their whole time to work in the villages, one Soldiers' Home remains, the Kimber Memorial Home at Wynberg, in the suburbs of Cape Town, and a most encouraging work is being carried on amongst some of the 100,000 Indians in Natal.

In South Africa proper over 170 European and native workers are spreading the Gospel news from twenty-five Mission stations with numerous out-stations in Bomvanaland, Tembuland and Pondoland, Natal and Zululand, Swaziland, Tongaland and Gazaland, whilst north of the Zambesi the aim of the Mission is to reach out into the untouched parts of Portuguese Africa, both East and West, and to evangelise the scattered population of Northern Rhodesia. Two stations in Nyasaland, and two stations on the Congo border, are the existing bases from which it is hoped to reach out into the thousands of square miles sur-

rounding them without any Gospel witness, and the first station in Portuguese territory was pioneered in July, 1914, among the Luchase tribe, in Portuguese West Africa, a tribe which Livingstone himself had hoped to evangelize over 60 years ago.

A two years' course of Bible training for those natives who are devoting themselves to teaching and evangelistic work is given at the Bible Training School at Makowe, Zululand; whilst more elementary training is given to native helpers at other centres.

A Union of Home-Helpers has been formed in order to encourage individual interest and help. Friends joining this Union help in three ways: 1st, By PRAYER; 2nd, By EFFORT; 3rd, By GIVING.

A Young Home-Helpers' Union endeavours to enlist the interest of younger friends of Missions. Full information as regards either of these Unions may be obtained from 17, Homefield Road, Wimbledon, S.W.

The Official Organ of the Mission is the *South African Pioneer.* It is published monthly (price 1d.), and contains reports of the work being carried on, etc., also articles on the deepening of the spiritual life.

The Official Organ of the Young Home-Helpers' Union is called *Diamonds from South Africa.* It is an eight-page paper intended for our younger readers. Like the *South African Pioneer,* it is published monthly. Price a half-penny.

South Africa General Mission.

"THE HOME-HELPERS' UNION."

Motto: "A little one shall become a thousand." Is. lx. 22.

For the furtherance of the Gospel in South Africa by means of

1. PRAYER. 2. EFFORT. 3. GIVING

on the part of those who must remain at home.

Having read the "Suggestions to Members" and being earnestly desirous of helping forward the Lord's work in South Africa to the best of my ability, I wish to become a member of the "Home-Helpers' Union," and shall be glad (a) to receive a box,
(b) to send a half-yearly gift
Please read the back and cross out either (a) or (b) according to selection.

Name .....
(Rev., Mr., Mrs., Miss)

Full Address .....

To the Secretary,
"Home-Helpers' Union,"
17, Homefield Road,
Wimbledon, S.W.

Date 191

N.B.—A registration gift of 6d. (to meet cost of box, membersh p card, etc.) and a yearly subscription of 1s. (to cover cost of magazine) are welcomed, but are both entirely optional.

☞ This form should be detached, and, after being filled up, should be sent to the Secretary of the H.H.U.

A Card of Membership and, when required, a small Missionary Box will be furnished as soon as possible after the receipt of the above duly filled in.

From "Retrospect and Revival in Gazaland."

"THE HOME-HELPERS' UNION"

of the S.A.G.M.

"The wilderness, and the solitary place shall be glad for them."—Is. xxxv. 1.
"Then the eyes of the blind shall be opened."—Is. xxxv. 5.
"Then shall the lame man leap as an hart."—Is. xxxv. 6.

Suggestions to Members.

I. PRAYER. The needs of South Africa should be daily remembered before God, and the monthly cycle of prayer followed. Members should keep themselves fully acquainted with the progress of the work as recorded in the "South African Pioneer," a copy of which will be sent to them each month.

II. EFFORT. Information regarding the work might be spread by the distribution of the magazines and the literature issued by the Mission and efforts might be made to induce others to join the Union. Where possible, members should form or join bands for Missionary study.

III. GIVING. A South Africa Missionary box will be sent, intended not so much for collecting from others as for one's own regular gifts, personal self-denial and thank-offering; this might be placed on the dressing-table and thus serve as a constant reminder. Should members prefer, instead of using a box, to send a half-yearly gift on April 15th and October 15th, they are asked kindly to state this, in filling up their form.

"The heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes."—Ezekiel xxxvi. 23.

Five Attractive Volumes. bound in White Leatherette and Gold.

"Prayer Changes Things."

By S. D. GORDON. 17,000th.
1/-. Post Free, 1/2.

"Our Service Life."

By W. GRAHAM SCROGGIE. 2,000th.
Companion volume to "Prayer Changes Things."
With Foreword by S. D. Gordon.
1/-. Post Free, 1/2.

"Translated."

A Memoir of Eustace G. D. Maxwell.
By HIS MOTHER. 23,000th.
1/-. Post Free, 1/2.

"Joyfully Ready."

A Sketch of the Life of Harry MacInnes.
By HIS MOTHER. 18,000th.
1/-. Post Free, 1/2½.

"An Ideal Missionary Volunteer."

A Sketch of the Life and Character of W. W. BORDEN.
Bound in White Leatherette and Gold. 5,000th.
6d. Post Free, 7d.

S.A.G.M. BOOKLET SERIES. 1d. Booklets.

1. "The Shut Door." 13,000.
2. "In that Great Day." 11,000.
3. "A Story of 'Moment by Moment.'" 33,000.
4. "The Secret of Success." 11,000.
5. "Let's Pretend." 9,000.
6. "The Poverty of Christ." 12,000.
8. "The Zionist Movement." New Edition. 9,000.
9. "I'll be there," specially suitable for children. 45,000.
10. "The Story of Untungwana, the Blind Zulu Boy." 10,000.
11. "The Supreme Need in Mission Work." 14,000.
12. "Sketches from Swaziland." 5,000.
15. "At Ladysmith." 70,000.
17. "That Gentle Voice." 9,000.
19. "What do I give? And Why?" 75,000.
20. "The General's Story," a Gospel Story for Soldiers. 45,000.
22. "Satan's Opinion of Prayer Meetings." 20,000.
23. "Spiritualism—What it is, and What it leads to." 33,000.
24. "A Never-to-be-Forgotten Christmas Eve." 30,000.
25. "The Words of a Dying Native." 45,000.
26. "Christian Science—What it is, and Whence it comes." 3rd Edition. 37,000.
27. "How the 'Blesser' Came." Spirituality *v.* Formalism. 15,000
28. "Wonders may be done by the Name!" 40,000.
29. "Do we Believe?" 5,000.
30. "The Throne Life and Victory." 5,000.
31. "The Wonders of Radium." 10,000.
32. "The Masterpiece of Satan." 7,000.
33. "Intercessory Foreign Missionaries." 24,000.
34. "Morning by Morning." 10,000.
35. "The Eucharistic Congress: What does it mean?" 118,000.
36. "A Glimpse into Heathenism." 17,000.
37. "Notina, the Bomvana Witch-Doctress." 6,000.
38. "The Story of Dumisa." 18,000.
39. "How Simone, a Zulu, came to Christ." 5,000.
40. "Amos Gumede, A Native Evangelist." 10,000.
41. "Revival at Lutubeni." 10,000.
42. "Further Revival at Lutubeni." 20,000
43. "Is God in Everything?" 3,000.
44. "Do you Pray Much?" 5,000.
45. "Retrospect and Revival in Gazaland." 5,000.

1d. each; 11d. doz.; 6/6 100. Postage extra.
Assortment of 3 doz., 2/6, post free.

From The Secretary, South Africa General Mission,
17, Homefield Road, Wimbledon, London, S.W.